

The American Friend

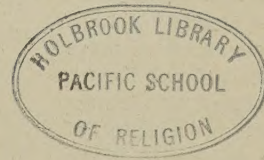
Old Series
Vol. LIV No. 7

April 3, 1947

New Series
Vol. XXXV No. 7

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in the Business of Living

Provided by the Board on Christian Education

For April 13 — Basis of National Greatness

I Samuel 9:1-2; 11:12-13; 15:1, 22-26; 34-35

UNDER DIVINE LEADERSHIP

In the next eleven lessons we take up the thread of events in the history of the children of Israel which we dropped at the close of the first quarter of 1946. We had studied the movements of these people from the Exodus from Egypt, through the forty years of wilderness wandering under the leadership of Moses, until they had entered Canaan — their "Promised Land."

After the death of Moses, Joshua took command. There followed a period called the rule of the judges. These judges seemed to be called up at the time of some crisis or threat to the security of one or more of the tribes. During this period there was no national life in the sense of a group of people living under a central government. When any tribe was attacked, the other tribes would come to their rescue, but when the danger was over every man returned to his "own tent."

Of all the judges who served during this period, Samuel, the last judge, was probably the greatest, for he was not only a judge but a prophet and priest as well. However successful he might have been in public life, in his declining years a specter arose which was to blot out his descendants as rulers, for his sons were not worthy successors to his father.

During Samuel's leadership the people clamored for a king who would unite the tribes into greater solidarity, giving them greater security amidst hostile nations round about. It is very probable that the astuteness of Samuel as a ruler is shown in the part he played in the selection and the anointing of the first king, Saul. For this new king, Samuel turns to the tribe of Benjamin. From these highly trained soldiers who could use a spear or sling shot equally well with either hand, he chose a man of commanding stature.

Whatever is to be said for the success or failures of this new venture, one thing is certain, they cannot all be charged up against Saul. While it is true that Saul's name appears first, it is also true that the person of Samuel was always there in the background.

So prominent was his influence that even when Saul sought help from the Witch of Endor, it was the spirit of Samuel that he saw coming back to pronounce his doom.

It is very difficult for us today to measure the conduct of Samuel and Saul with our code of ethics and make the answers come out right. Nationalism always presupposes that one's own nation is always right and where there are disagreements with other nations, the other nation must be wrong, hence an enemy to God. Logically it follows that God uses the good nation to discipline or destroy the heathen nation.

OBEYING THE VOICE OF GOD

In this lesson we are permitted a glimpse into a ruler's real character. It all sounds so modern, the story might have been written yesterday. From all outward appearances, Saul was an ideal choice for a king. Under the flush of his new promotion, he joined the prophets and made a show of great piety. We have no reason to doubt Saul's sincerity but the cares of his kingdom and lust for power and the approval of his subjects became a snare. He failed to develop the inner resources necessary to meet the problems of life; instead he continued to lean on Samuel in every crisis. His fits of temper which were allayed by David's harp are symptoms of a badly maladjusted personality.

The tragic end of Saul's reign was a true reflection of his inner defeat. Saul had been guided and supported by Samuel and other contemporaries. When Samuel died and many of Saul's subjects had turned to David as their leader, and the Philistines were pressing him from the south, there was none to whom he could turn for help.

Saul had tried to buy the favors of God with offerings but the only kind of God a man can truly trust is a God who demands absolute loyalty. It is easy to say that our national and international problems would vanish like dew before the sun if our leaders knew the secret of a Spirit-guided life. It is within that "if" that justification is sought for our cooperation in the use of unholy methods to preserve the good. But can we wait until our national leaders act properly before we trust ourselves to divine leadership?

P. M. T.

For April 20 — The Kingdom Strengthened and Enlarged

II Samuel 5:6-10, 17-25

CAN COERCION WIN IN THE END?

Before the death of Samuel, the waning of Saul's influence and power was in evidence. Another star had appeared on the horizon which bid fair to outshine any of Israel's former leadership. Samuel had found a shepherd boy tending his father's sheep on the hills near Bethlehem, and he saw in him unusual abilities. He was a very attractive young man, but more than that had learned to play the harp and sing the songs of the poets of Israel.

David, "the sweet singer of Israel," found his way into the household of Saul because of his ability to play the harp. From this vantage point he rose rapidly to popularity until the women were singing his praises as a great soldier. It is important for our purpose in this lesson to notice the religious inclination of this youngest son of Jesse. The twenty-third Psalm has been considered as an expression of David's great piety.

After Samuel's death, David, who had already attracted a considerable number of soldiers, established himself at Hebron where he ruled over a part of the land for three and a half years, at which time he brought all Israel under one central government. The forty years of David's reign marked the period of greatest expansion for the Hebrew nation. With almost a religious fanaticism, David achieved for his people "a place in the sun." His exaltation of a God of war and vengeance is shown in many of the Psalms credited to him, such as Psalm 18:34.

In this program of conquest by violence, David followed the age-old pattern of the totalitarian state. David was the perfect pattern of the military mind. All the rights of the individual citizen for whom government supposedly is formed, are brushed aside in the interests of the state. No doubt many superficial thinkers in that day were laughing at the fears of Samuel, as they pointed to their victorious army and rapidly growing wealth. But what was going on within the kingdom? Had Samuel been right? Taxes had become excessive in order to support the large army. This could not be avoided since the Israelites had achieved their position by violence and their security ultimately rested on military force (How modern!).

What had happened to the morals of the Israelites? The king himself had committed murder to attach one more woman to his harem. No citizen's life was safe before the blood purges. The methods of violence used against other

(Continued to page 131)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$2.00 per Year

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Old Series
Vol. LIV No. 7

April 3, 1947

New Series
Vol. XXXV No. 7

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Easter Meditations

Passion Drama in Our Souls

NOTHING lives in history which does not have its counterpart in the souls of men. If an event is not akin to their experiences and inner life, men let it die for want of attention. The nearer that historical events come to inner realities, the more they are emphasized in literature.

The drama of passion week, culminating in the crucifixion, presents not only a story from the New Testament, but also a human drama which men have often known in their own souls. They have felt the personal conflict in allegiance as between the ideas of Barabbas and the ideals of Jesus. They know the attraction of the modern "Barabbas" asking as a "patriot" for their devotion to a lesser loyalty. Judas for them is not merely the disappointed patriot of nineteen centuries ago. He is also a part of that soul struggle in which men have sold their Lord for silver and gold. Pilate is the equivocating judge within men, trying to mix justice with political self-interest. Annas and Caiaphas still live as the ardent devotees to status quo religion—desperately fearing the burst of a new idea, mere *defenders* of "the faith." And who of us has not played the role of Peter, following our Lord afar off.

Jesus as the central figure of passion week is also central to this inner human drama. The hungers of men who long for goodness, beauty and truth, reach eagerly toward Jesus Christ. The deeper spirit of men longs for what they see in him, though they often find only the Jesus of history and miss the Christ of redemption. Who of us has never felt inner struggles like those of the passion week!

The drama moves on, with the Disciples of Christ forsaking him while the followers of Barabbas and the high priest win the day. Winning the day, but losing the ages! Retaining for a time their seats of privilege, but handing to their generation a decadent system on which history has rendered a fatal verdict. They knew not the time of their visitation. The day ended in darkness, marked by three stark crosses on a lonely hill. At the end of that day we also stand, bearing our share in its shame and guilt!

Love Can Never Lose Its Own

IT is also a commentary on the human spirit, in its deeper levels, that it will not surrender completely to doom and defeat. It will not settle with a sealed tomb. Not only did the tomb burst open, but deeply men want to believe that it did. A cross, darkness and an earthquake leave the story half finished and the needs of men unmet. That was not the end, nor shall it ever be.

The parallels in our modern life are clear. Darkness has deepened over the earth. The blindness of fear and hatred has left rubble and death in its wake. A million people are starving, because we *in our day* knew not that in the ways of conflict we were denying Christ. The root of our trouble was sin which spawned our myriad ills. Christ has been crucified afresh. Crosses are everywhere, and again darkness covers the earth, but the hidden cells of love still remain.

There is also a striking parallel in our natural world. Winter holds earth in its icy grip. The currents of life are congealed. Like a paralysis of nature, life is potential, but not free and flowing. Yet an inner power is stirring. Spring has been conserved even in frozen clods. The crust of winter will be broken and the warm, clean "blood" of earth will "redeem" (free) our gardens again. The cherry orchard will turn into billows of white—a sea of silent explosions. The story of nature is not finished. Spring will come.

In the spiritual realm the pressure of life is as real as in the world of plants and shrubs. Men who tend gardens are as potential as their flowers. In the debris of our cities that life stirs now and again with the promise of a new effort purified by suffering. Old chains will be broken and free spirits will build anew. With whatever experiences men rise, then fall to rise again, the continuing glory is that they can rise again to higher levels. The love they have known or sensed is not lost.

The story of Christ and his redemptive love is not merely a glorified illustration of nature. His purpose and power far over-reach the mysteries of Spring.

He touches the lives of men and miracles of grace appear. Men are born again. They begin to live on new creative levels of life beyond their poor fleshly powers. The spell of sin is broken and a new control takes over their lives. It makes a Belgian miner into a modern apostle, proclaiming the gospel of good will by word and deed to German prisoners of war three thousand feet beneath the surface of the earth. It sends a Grenfell to the Labrador and a Schweitzer to Africa. Much more, it rekindles common people in common service everywhere.

Profound as is the story of Good Friday and Easter, it has often been obscured by the church in pageantry and ceremony. Its meaning has been missed while its symbols have been fixed in paint, stone, and words. That tomb also must be broken. It is the strongest one of all. Not until we can abrogate in our own lives the blind following of the ways of national, racial and all lesser loyalties, though we

sing readily of Easter glory, will Christ really be risen among us.

Love so amazing, so divine,
Demands my soul, my life, my all.

There is great danger that the cross and resurrection may be accepted only as stories out of the past or symbols for the present, but detached from practical meaning for life. We must find their counterpart, their meaning, their essential reality in our own souls. The story of Calvary and the empty tomb is the story of redemption, but more than a story. Men cannot be saved by a story. They are saved by their faith in Christ. The chains of sin and despair must be broken. Unless the drama is enacted in our souls it will remain only a story of two millenia ago. The cross and its sequel of victory are more important than our creedal minds have often made them, for in them is the very meaning of life—the abundant life which Christ brought to men.

E. T. E.

The Palestine Problem

An Evaluation

By Merle L. Davis

IN the previous three articles some of the principal facts have been stated in relation to the historic background; the Arab view; and the Jewish interests in the present Palestine problem. In the concluding number of the series an attempt will be made to evaluate the facts and record some methods of resolving the present problem. It would hardly be proper to claim that the methods to be suggested would solve the problem if that should be interpreted to mean finding a happy ending for all parties concerned. There is no such solution. Yet, something will have to be done to end the present continued worsening of the situation. In the final evaluation there is likely to be the greatest amount of disagreement, as was suggested in the first article of the series, which caused the writer to attempt the discussion with considerable fear and trembling. The feelings run too high, the situations which are at stake are too vital in the lives of the opposing peoples, and the changes already too wide for a happy solution for all.

In the first place, it is not difficult to place the responsibility for the unhappy conditions in Palestine today. Underlying the whole affair is the national aspiration of the people who have occupied the territory, nine-tenths Arabs at the beginning of the first World War, for independence from the foreign yokes which have subjugated them for centuries. Also a deep seated desire on the part of some of the Jews of the world for a land where they might be the majority in control of the country and thus be able to free themselves from the

persecutions by the majority population that has been their unhappy experience at times throughout their history.

The reason which has caused the conflict at this time was the bungling foreign policy of the British government during the first World War when it led the Arabs to think that they were going to have their freedom and the Jews to believe they would have a national home, both in the same territory. To have written in the Balfour Declaration in one single sentence a statement granting a "National Home" to a foreign people to be immigrated without interfering with the civil rights of the people already in that land seems today to be beyond even the dreams of seasoned politicians. The fact that England has turned back to the international organization, this time the United Nations, the mandate containing the elements of the Balfour Declaration is an admission on the part of those now in charge of England's foreign policy that she is unable to carry out this ambiguous and double promise. A more forthright statement would have been a frank repudiation of the Balfour Declaration as an instrument of foreign policy. Perhaps such an open criticism of their predecessors in office was thought to be unwise. Or do they still think that some one else may be able to carry out the double promise contained in that one sentence of the Balfour Declaration?

One of the claims is that Jewish immigration has brought great benefit to Palestine, even to the Arabs, by mak-

ing the land produce as it has not done before, by furnishing an example of modern methods in agriculture, by raising the economic level of the people and by improving public services, such as health and sanitation.

Anyone traveling through Palestine can readily see that the area of the Jewish settlements appears to be in far better condition than the areas occupied principally by the Arabs. Fine orange groves, many truck gardens and small grain farms make one feel that he is in a different world. That is only part of the economic picture. The Jewish colonists have settled principally in the valleys and plains which are susceptible to these improvements. Farming the rocky hills and mountains of central Palestine is altogether a different problem. The Jews have in many cases introduced more modern methods and the Arabs must appreciate the fact that usually progressive, scientific methods win over the more archaic ones. If they are wise they too will do likewise wherever it is possible.

However, not only are the settlements located on the best of the land, but also much credit for the improved conditions is due to the fact that this development is being made by donated money rather than from income produced on the land. Friends of Zionism send in great funds to the central Jewish agencies. The English claim that about 60% of the funds used in developing these colonies is imported money. The Jews say not over 40%. Whatever the exact amount may be is unimportant but there is no doubt that a vast amount of imported

money is being used in the Jewish settlements. If others had had access to such outside funds to develop those areas they too would have been able to accomplish more than had been done.

Furthermore the claim that the Arabs have been benefited by the Jewish colonies must be considered in the light of other facts. It is reported that there is a provision that land which is purchased by the Jewish national funds may never be sold out of Jewish ownership and that no Arab may ever be employed on such property. As a result of this the Arabs are beginning to realize that never will they be able to regain ownership of any of this land, nor will they be able to receive any income from working this land as they have done in the past. As a result the Arab League is raising a large fund from which to purchase any piece of land which an individual Arab may be tempted to sell when he is offered an excessive price by the Jewish agencies or individuals.

Finally, the question of the economic benefit to the Arabs from the Jewish colonies is doubtful because of the increased costs of living. Partly due to the great increase of money in Palestine from the funds coming into the Jewish agencies from the outside, and from the vast amount of ready cash that is available from the large English army of occupation which seems necessary because of the disturbed conditions, prices in Palestine have suddenly and greatly increased in the past few years while the Arabs on the soil are limited to the same rocky hills which they have occupied before. One commercial agency, in the oil company, in an analysis of the increased costs of living made to establish equitable salaries for their employees, has found that the cost of living has increased over 300 per cent above the 1939 costs. Some of the Arabs have naturally benefited from this, but for many it has increased their expenses without correspondingly increasing their income.

But by far the most important consideration for those who have lived in Palestine for hundreds of years is not whether they have profited or lost by the Jewish colonies, but rather whether in the end they are going to be forced into a minority position by the immigration of vast numbers of foreigners coming mostly from central Europe. Not only is this objectionable to the Arabs of Palestine, but also it is offensive to all Arabs of the Near East since it means the planting of an island of Westerners in the area of the Middle East. Whether the western civilization is better or not is of less importance than the fact that it is foreign. In any over-all world economy it is of vast importance that the standard of living be raised in all areas, but it is equally important that all people be led to raise

their own standards rather than having it done for them.

POLITICAL IMPLICATIONS

In a world that is coming closer together because of rapid transportation and communications, as well as one in which our civilization and very existence is at the mercy of scientific discoveries and inventions, and one in which political tensions are increasingly being drawn, it is necessary to consider the political implications in the settlement of any question involving a vast number of people of the world. There are two peoples involved in the Palestine problem: first, the Zionist Jews of central Europe who were persecuted beyond any previous historical record during the Hitler regime (but presumably not still being so tormented) and their fellow religionists and sympathizers largely in England and America. Second, the Arabs of Palestine and their fellow kinsmen which populate also Syria, Iraq, Iran, Transjordan, Arabia, Egypt and partially populate all of northern Africa to the west, and all of southern Asia eastward to and including parts of India. Both groups assert that in any final settlement they must be the majority population in Palestine. Neither is willing for a partition of that little country which is already only about the size of the state of Vermont. The question is clearly drawn. Shall we of England and America, or now the United Nations, allow the people of Palestine the right of self determination, or shall we impose upon them by the force of arms, a foreign people?

Pressure from America, specifically the recommendation of President Truman last fall that 100,000 Jews be admitted to Palestine in addition to the limitations placed on their immigration by the English White Paper of 1939, has, I believe, from my conversations with the people of Palestine and other countries of the Near East, brought about a decided change in the trends of political sympathy. The people of the Near East realize that there are now only three strong nations, namely, England, the United States, and Russia. One of these is rapidly waning in power while the other two are growing.

The Near East once looked to England for sympathetic consideration. When the people there came to feel that the imperialistic policies of that country thwarted their best interest they turned to the United States for a friendship that had no ulterior motives. Now many of them feel, whether rightly or wrongly, I cannot say, that the President was motivated by a desire to win the votes of the Jews of the United States since there is not a corresponding number of Arabs in this country to counteract that large vote. They may be wrong in their presumption, but the

result is the same. I came to feel that in the Near East there is now a growing sympathetic attitude towards Russia. And it must be remembered that this includes the 40 million people from northern Africa to India, part of which lies directly south of Russia, and is developing at a time when the President has asked Congress for funds and permission to stem the growing Russian influence in Greece and Turkey.

RECOMMENDED RESOLUTION

How then may the problem be resolved? Some moderate thinkers who have studied the problem first-hand recommend the following:

1. Grant independence to Palestine as it is today. That would be in keeping with the American principles of democracy and the right of self determination. It would come as near as seems possible to fulfilling the Balfour Declaration favoring a national home for the Jews without prejudicing "the civil and religious rights of existing non-Jewish communities in Palestine." It would permit the people of Palestine to determine their own future.

2. In granting independence, provide for a large degree of local autonomy so that each local area, whether Jewish or Arab, might be governed by its own laws and by its own officials, within the framework of a national government consisting of a legislature, on a representative basis, an executive and a judiciary.

3. In order to provide an outlet for the unhappy Jews who wish to leave central Europe, seek an invitation from several countries of the world to the Jews to establish colonies or at least to immigrate into those countries. They can never be free or happy unless they live among people who want them and even if all the Jews of the entire world should move to the Near East, which is inconceivable, there would not be enough to form the majority among all the Arabs of the Middle East. It has been suggested that the United States, England, South America, Canada, Australia, New Zealand, South Africa, and the British Colonies might well accept 240,000 Jews who would be in such a relatively small ratio to the total population as not to interfere with the economies of those countries. Probably if free to do so many Jews now in Palestine would emigrate from that country to other lands should such invitations be extended to them.

Whether these suggestions, or any others, would bring about peaceful conditions in Palestine would depend largely upon the world's uniting upon them as a just resolution of the problem. As long as England and the United States hold such divergent opinions, the contending forces are free to play one against the other.

London by Candlelight

By Leslie and Blanche Shaffer

WE arrived in London on January 23, only a few days before the great cold wave and freeze which has lasted for over two weeks and is predicted to continue. A week ago the fuel crisis which had been pending broke out and Londoners have been plunged into dark and unheated homes and offices. For the first time in the nation's history it is a crime to make a fire or turn on a light in one's home or office during five hours of the day. The candle has replaced electric light; it has romantic glow, but in the dark corners mystery and hidden fears linger.

An etching giving the outlines of houses and trees against a grey sky and the softness of snow is our daily picture of London in these February days. For Americans, the cold outside is no hardship, but it is difficult to describe what English houses are like in these below freezing temperatures. With many homes having nothing but small gas fires for heat and others only electric fires, which have to be turned off from nine to twelve in the morning and two to four in the afternoon, life indoors is grim indeed. During the hours of electricity cuts, one can see, at Friends House, big, old-fashioned oil lanterns which carry back to Dickens' times.

Inside the large dining room, at tea time, Friends huddle around tables, dimly lit by candles as though gathered around some mysterious brew. Candles stand in the windows of bank clerks, and we hear that the candle factories are now making more candles . . . by candle light. The streets are blacked out at night and remind Londoners of the dark war years.

The present fuel crisis is one which threatens all the gains made since the war. Over two million people are unemployed. The whole economic structure of the country is threatened, for without increased production England cannot export, and this is necessary for the country to remain solvent.

We are moved to see, how, in spite of much open grumbling, every one conforms to the restrictions, thus giving an admirable example of discipline and solidarity. The B.B.C. is cutting its programmes, for during five hours a day one is not supposed to use the precious electric current for the wireless. We have been impressed by the quality of the programmes and greatly relieved to be able to listen to them without the interruption of advertisements, spoken or sung. Many comments are heard over the radio about the fact that forty per cent of the American loan goes into non-essentials, like films and tobacco. There is also great concern expressed

over what is to be done when the loan is exhausted.

AS THE ENGLISH SEE THEMSELVES

It is always interesting for newcomers to hear English people making fun of themselves. The question, "Why are English people so inhospitable?", brought much humorous comment on the part of the "Brains Trust," a group of six notable people who weekly answer questions sent in to the B.B.C. The group agreed that the English, on the whole, were not sociable and only in times of crisis or catastrophe did they speak to people whom they did not know. "If we ask somebody for tea," they said, "we think we have done them a tremendous favour." They concluded, however, by saying that things had improved since the war. Personally we should say that English people have been most friendly to us and, judging from our first few weeks here, we should consider them a very hospitable people.

THE SPIRIT OF WORSHIP

We have attended three meetings for worship. The first was at Hampstead where, due to the cold weather which had burst a radiator in the meeting room, we had to meet in the library, seated before an open fireplace. The second was at Friends House where, despite four or five inches of snow outside, a goodly number had gathered for worship. The third was Westminster Meeting in London, where the meeting-house had been destroyed by bombs. The ruins have been changed into a small garden. The spoken messages at these meetings encouraged Friends to "accept the days the Lord has given" even though they be full of hardships and difficulties. These days are but a part of eternity in which we are given a moment to work out the divine purposes which will not be fully completed in our time. We were reminded of the necessity to be active participants in worship, entering into it in a spirit of adventure without fear of changing our formalism for a more vital and living way. At Friends House Meeting, four small children, sitting in the balcony looking down upon the congregation, reminded one of angels painted by Raphael. One message was given with the children in mind and they, as well as the adults, listened in a deep spirit of reverence.

UNITING FOR SERVICE

The Meeting for Sufferings—the body that meets once a month to transact business between Yearly Meeting sessions—brings representatives to Lon-

don from all parts of England, Scotland and Wales. It is an august body full of solemnity and motivated by a deep spirit of worship. In the opening meeting for worship the thought was expressed that when an individual Friend or group of Friends speak, it is not only the message of an individual or one group but the voice of the whole Society of Friends. Later this trend of thought was amplified by the expression that we now need to face our Quaker service as a whole throughout the world in order that we may carry it out more effectively. There was a real desire for a closer exchange of ideas with American Friends. The items of business considered by the Meeting for Sufferings implemented these ideas.

The work of the Friends World Committee for Consultation with its plans for a European Conference in Ommen, Holland, at Easter time, and the meeting of the World Committee members in Richmond, Indiana, next September were considered. The educational value and significance of such gatherings was noted.

Six young Friends were appointed to attend the American Young Friends Conference next July. One could see that older members who had had a similar experience in their youth were re-living these impressions and were eager for the new youth to make a comparable adventure without too much coaching from their elders.

The third item of Anglo-American interest was the approval for Stephen Thorne, Recording Clerk of London Yearly Meeting, to accept the invitation from the Five Years Meeting, the American Friends Service Committee and the Friends World Committee, American Section, to spend six to nine months in America commencing next September. During the session we felt a warm and sympathetic fellowship being fostered between British and American Friends.

The Friends in other parts of the world were not forgotten. The Peace Committee had drafted a very careful statement about the German Peace Treaty now in preparation. In brief it calls for a treaty on Christian lines. This statement will be forwarded to heads of government, to church leaders and to all groups of Friends. It is another instance of our opportunity to speak as a world community of Friends.

We keenly feel, especially in these dark days in London, that the cutting off of electric power and light is symbolic of deeper and more wide-spread social and industrial difficulties. But as the candle lights up the desks of clerks and glows through the frosted windows, so do the spirits of men and women shine forth with special brightness in these dark days. The spirit of man is truly the candle of the Lord.

Crux of the Greek-Turkish Issue

How to Stop Communism

By A. J. Muste

AMONG progressive and socially-minded people, both in and outside the church, there is very grave concern over the military and political aspects of the Truman proposals with respect to Greece, and more especially with respect to the proposal to aid Turkey, which is entirely politico-military and not a relief measure in the accepted sense at all. Such people do not believe that in the long run we can or should try to "stop Russia and Communism by force" or take over British power commitments all over the world. They recognize that this means an atomic armaments race and eventually war. They believe that the democratic way of life must prove its superiority to Communism by making better provision for the material and cultural needs of men, and recognize that both our efforts to build a sound economic order and our ability to provide other peoples with desperately needed relief and aid in rebuilding their shattered economies, will be thwarted if we sink our money in military intervention in one country after another. These people, finally, hold that unilateral action by the United States knocks the props out from under the United Nations. They are not prepared to see that institution scuttled and recognize, therefore, that the political issues in Greece, Turkey and elsewhere must be turned over to the United Nations and that outside policing in troubled areas must be carried on, if at all, under United Nations auspices.

Many of these people nevertheless hold that at this juncture the Truman proposals must be supported—with the proviso that this is an emergency measure and that there must be assurances, once the present crisis is surmounted, that United States foreign policy will follow the lines set forth in the preceding paragraph.

The argument for this position is as follows: "Repudiation" of the President, now that he has made his request, will be interpreted as a sign of American disunity and weakness by the men in the Kremlin. This will encourage Russian "aggression" and will, therefore, be an influence for war rather than peace. On the other hand, if the United States "for once takes a firm stand" in Greece and Turkey—shows the Russians she has the will and the power to do this if the occasion requires—then she will be in a good position to call on the Russian govern-

ment for an "across the board settlement" of the issues between the two nations, based on real support of United Nations, disarmament, and large-scale United States aid for putting the economy of war-stricken peoples, including Russia's, into working order.

In evaluating the soundness of this position the following considerations must be taken into account:

1. *The United States is in the position of not having adhered up to now to a course of clear support of United Nations and of democratic forces throughout the world.* On the contrary, she has engaged in a power-struggle with Russia; has been lukewarm in support of United Nations; has failed to provide adequate aid for relief and economic rehabilitation and has refused for the most part to put such activities into international hands; is insisting upon sole administration and unilateral arming of Japanese mandated territories in the Pacific, and so on. Suppose the Truman proposals are now adopted, how are Russia and the masses in other countries to be persuaded that the United States—from here in—is going to reverse itself on these matters and means to take the lead of the internationalist and democratic forces? Will Congress as at present constituted attach conditions to the Truman program which will hold out a reasonable hope that such reversal is about to take place? Even if it should do so *on paper*, would this in Russian minds offset the act of military intervention in Greece and Turkey and persuade the Russians that this act was the last of its kind?

Is it not rather the case that in the United States today we are confronted with a powerful swing to the right, clearly and startlingly symbolized by Truman's proposals, by-passing United Nations, etc., and that progressives are simply playing into the hands of this reactionary trend, if they support the Truman proposals, without the slightest hope of convincing the Russians and others that this trend is to be reversed?

2. *The argument we are analyzing assumes that a "show of firmness" in Greece and Turkey will bring the men in the Kremlin to their senses.* But this will not be the first instance of "firmness on the part of the United States. Admittedly, the policy of firmness has prevailed for some months now—at Trieste, e.g., in sending warships into the Mediterranean, with respect to the Baruch plan, etc. The result is that we

are where we are. Will one more "firm stand" suffice to make the Russians reasonable? Obviously—on the present assumptions—it will do so only if the Greek-Turkish stand is not bluffing, i.e. if the United States is ready to make a "firm stand" with military backing in Iran next, in Lebanon, and so on, if that should prove necessary. In view of the record and of all the factors in the current situation, is it not virtually certain that, no matter what temporary or apparent "retreat" may occur, confronting the Russians with another show of force now will simply mean that they will be stiffened in their attitude and, as opportunity offers, will use their military forces, their Communist Parties in poverty-stricken countries, etc., to challenge United States power in one vital spot after another? Do liberals and churchmen in the United States want to let themselves in for this?

3. The assumption that another show of force will lead the Russians to sit down for an "across the board settlement" with the United States, underestimates the suspicion and fear of the United States, which already fills the minds of the Russian rulers and people. It fails to consider where the Russians were in 1917 and where they are now. If all the intervention, etc., thrown against them then failed to stop the Russians, what reason is there to think that more show of force can stop them now? Even if they are temporarily stopped, it can only result in a determination to plot in new ways, to come back presently with all the greater vigor and vindictiveness.

What, then, should our program be?

1. *Support the Truman proposal for relief for Greece—under civilian auspices. Reject the Truman proposals for political and military action in Greece and Turkey.*

2. *Refuse to adopt a policy of taking over British imperialist commitments in Greece, Turkey or anywhere else; the policy of trying to fill the power-vacuum created by British withdrawal from one post after another around the world.*

3. *Reject all proposals for unilateral political and military action by the United States. Turn over all such matters to the United Nations for international action. Where policing is to be done, let it be done by the United Nations. Admittedly, U.N. is now too weak and ill-equipped for such tasks. This*

very fact argues that the job of making U.N. truly effective cannot be postponed any longer. If it is dealt the blow which the adoption of the current Truman proposal would involve, it is dead.

4. Take vigorous steps to get action for universal disarmament and international development of atomic energy for peaceful purposes.

5. The United States should indicate its readiness to pour the billions, which would otherwise be spent on war preparations, for large-scale relief and economic rehabilitation in Russia and elsewhere.

6. *Seek an immediate across-the-board understanding with Russia on the basis of the above program.*

Such a program offers our one chance of preventing or stopping civil war in Greece, China and elsewhere. It is the one way to stop the spread of Communism outside Russia. It is the one way to dissolve the fear and suspicion which grip the Russian people today. If the Russian leaders rejected it, they would lose the confidence of the masses everywhere in the world and would not be able to maintain their hold on their own people. The course here outlined would give the United States the moral leadership of the world; provide work for our scientists, industrialists, farmers and workers; and create the atmosphere of security, confidence and hope in which democratic forces all over the world could be revived.

The Church and Economic Life

Report of Pittsburgh Conference—February 18-20, 1947

By David E. Henley

THE Pittsburgh Conference was a lively, sincere search for the Christian approach to some of the major problems confronting our civilization. For a full year the Federal Council of Churches had experts and committees hard at work making preliminary but basic studies of various issues facing our economy. They studied the relevance of Christian principles as well as the right of the church to speak in this area of life. More than a dozen issues of *Information Service*, the Council Bulletin, had been devoted to these problems and to reactions from critics of the studies. The statement by the Protestant churches on Christianity and the economic life, soon to appear for study and discussion, is the product of the year's thoughtful preparation and of the participation by delegates in the consideration of all topics at the Conference.

Mingled with this high-minded search for the Christian way was a constant clash of interest and of "interests." On the extreme "right" of the Conference was the able and ever watchful group who might almost be said to represent the right wing of the National Association of Manufacturers. At the "left" were C.I.O. leaders who were equally active. In between ranged leaders in the A.F. of L., in farm activity, in co-operatives, and in the professions.

Big business and big labor both have specific interests, not always the same as those of little business or of laborers. The same is true of "agricultural interests" as distinct from the farmer and his family or the family-sized farm. The Conference at times high-lighted the attempt of various segments of our economy to develop their own "isms"

and to seek to promote these ends first rather than the common welfare or the future of our society.

Of the three hundred and fifty delegates, about one-third were clergymen and church workers from twenty-eight Protestant denominations in the United States and Canada. There were at least twelve Friends in attendance, representing the Five Years Meeting, the General Conference, and the American Friends Service Committee.

Part I

As in the preparatory studies, the final report of the Conference is divided into three parts. The first sets forth basic assumptions on the primacy of the dignity and worth of persons, the ethical emphasis of the Old and New Testaments, the imperfections of civilizations, and the influence of economic factors in shaping the quality of life of the people.

From an "arsenal of democracy," America "emerges as the world's greatest economic power which, consciously or unconsciously, will help to determine by her actions the processes of economic rehabilitation, political development, and spiritual growth of her own people and of the vast millions in all parts of the world. In such a period, the Protestant churches of America should make fresh inquiry as to the meaning of Christianity for the emerging forces, new issues, and new alternatives for action, in terms of desired specific behavior."

Part one then proceeds to define ten crucial issues confronting our own civilization: economic stability and liberty; full production, full employment and equitable distribution; the constructive

role of government; the role of voluntary groups; concentration of control and ownership; wages, prices, and profits; harmonious industrial relations; social security and individual responsibility; farm labor, farm life and related problems; and the economic role of the United States in view of its unique position.

Part II

Part two discusses vigorously, but gravely, the burden placed upon the Christian in searching for perspective in his approach to economic problems and in seeking to discover today's application of Christian principles to the concrete issues before society. It calls for an economy which will provide "an assured adequate annual income for every family," for the practice of love as the basic and fundamental commandment for the fulfillment of life, for equality as sons of God, for moral freedom, for the use of property as a trusteeship under God, and for Christians who are "activated more largely by a service motive than by a profit motive."

Part III

Part three presents "A Program of the Church in the Economic Sphere." This program calls upon the church to educate its members and its leaders for constructive roles in the economic sphere. It urges the church to provide for research in the economic realm and in the proper role of the church in equipping its members to face frankly the difficult moral and spiritual decisions of economic life. In addition, it calls upon the church for heroic application of Christian principles in action, through training and providing leaders, through serving and bringing together all economic groups and through its own policies of investment, employment and other activities.

While a notable event in the life of the American churches, the Conference revealed the difficulty men have in rising above immediate clashes of interest and in considering first the welfare of man and of the Kingdom of God. The Conference as a whole, however, rose to the able leadership of Charles P. Taft, the chairman, of Cameron P. Hall, the secretary, and of their corps of assistants, called from various walks of life. The real progress made in achieving essential unity of dedication was an example in cooperative Christian effort.

... I called unto my God out of the great deep;

... Because His love was infinite,
And His power without measure ...
... He called for my will, and I resigned it at His call;

But He returned me His own,
In token of His love

THOMAS STORY, 1690

Christ in You the Hope of Glory

By Logan W. Smith

Christ in you, the hope of glory. . . . For this I toil, striving with all the energy which he mightily inspires within me.

COLOSSIANS 1:27-29

ONE of our great mysteries is that of "the purpose of life." Paul says that for ages and generations this was hidden, but now it has been made manifest. Jesus Christ revealed the character of God and died on the Cross to redeem men from sin, and sent his Spirit to dwell in the hearts of men. The purpose and hope of man is Christ within.

"How can this be?", asked Nicodemus so long ago, and men have been asking that question every since. The answer has been given in simple language. The answer has been the underlying text of all preachers of Christ from John the Baptist until now, "Repent for the Kingdom of Heaven is at hand." In other words, turn from evil thoughts, evil ways and believe on Jesus Christ, and let his Spirit come into your heart and life.

We need the right spirit within, the power to shun evil and pursue the right. It is the mistaken desire of many persons and groups to gain glory for themselves.

AS INDIVIDUALS

Most persons have the urge to gain glory for themselves. Paul said to the individual, that Christ in you is your hope of glory. Good character is the greatest possession of any individual. The men whose memory we honor the most and longest are those of character. Men such as Alexander the Great, Caesar, Nero, Napoleon, and Hitler, have made great impressions upon the world, but we think of them with a sense of pity or shame. Such men as Socrates, Paul, Peter, Martin Luther, and Jesus, and various leaders are honored because they made the world a better place in which to live.

Is our influence in this life all that Paul referred to when he said, "Christ in you, the hope of glory." I think not. We must all remember the immortality of the human spirit. The only hope of any person's ever gaining eternal glory is through Christ, his personal Saviour and guide in life.

We Christians speak of being saved. What we mean is to be "saved from waste." If one wants to keep his life from being wasted he must let Christ come in and thereby have the hope of usefulness as well as of glory. No person is complete without Christ. Paul goes on to say, "Him (Christ) we pro-

claim . . . that we may present every man mature in Christ." One lives a subnormal life if he does not have the presence of Christ in his life. It is Christ in him, the hope of manliness, maturity, even normalcy.

AS GROUPS

As important as is our individual relationship to God and Christ, we live in collective groups and in these groups it is also true that Christ is our hope.

1. The first group in which we find ourselves is the primary and basic relationship called the *home*. Some one has said that unless we have the proper kind of homes, all the efforts of the school and church are a waste of time. There is so much truth in this, that it bears further consideration. Few ever learn to pray and worship God who have not learned it in homes. We must revive the conviction that Christ is the host at every meal and the silent listener to every conversation. It is truly Christ in the home, the hope of glory.

2. Another group is that of the *church*. The Christian church has had its failures during the past nineteen centuries, and those curves follow the measure of the Spirit with which the church has been imbued. Whenever our churches forget that he who would be great must be the servant of all, their glory is gone. Whenever our churches forget that God is no respecter of persons, the glory wanes. Whenever our churches fail to be motivated by love, mercy, and good will, the glory has been lost. The road to glory for the church is one in which Christ is in the midst, and in the remembrance that Christ said, "He that will save his life shall lose it but he who will lose his life for My sake shall find it." The church must put off selfishness, pride and greed and be willing to follow the Christ even to Calvary. For the church, it is Christ in you, the hope of glory. Any other road leads to disaster.

3. We all live in *communities*, a little country town or township, a large city, or a section of a large city. Whatever your community, it is the place where you rear your children and where they go to school; where you buy your food, clothing, and fuel; where you find a doctor when ill.

To the extent that Christ is in that community it is a good place in which to live. The Spirit of Christ prompts men to organize public schools and fire departments, to protect homes, conduct scout troops and recreational centers that every boy and girl may have clean recreation and fun. There are so many

ways in which we can apply the unselfish spirit of Christ in our communities to make them glorious; for the hope of communities, whether a town of five hundred or a city of a half-million, is Christ.

4. There are students of human relationships who say that no decisions of importance are made on a group level smaller than *national*. National life is of primary importance to us all, because the decisions and actions of the nation involve each one of us.

There have been great nations before, some of them quite glorious, but the spotlight of history has moved from one to another until now it is on the United States of America. The message of Paul, written nearly nineteen hundred years ago to what seemed a small, obscure group of people in an insignificant little town in Asia Minor, has profound meaning for our nation. America's glory depends upon her willingness to be guided by the Spirit of Christ. If America can learn how to be powerful, yet humble; rich, yet meek and generous; prosperous, yet righteous; she can go from glory unto glory. I say unto our country, it is Christ in you the hope of glory.

5. Our *world* has shrunk greatly. An event anywhere in the world affects every one. We must apply the Christian gospel to international affairs. The gospel of Jesus Christ is the answer to all our world problems. All peoples and nations need a higher allegiance. The message of the Judea-Christian Gospel declares that we have this allegiance to the Kingdom of God. The Old Testament prophets longed for the day when the Kingdom of God should cover the earth as the waters cover the sea. The message of the New Testament states over and over that God is no respecter of persons. Paul states in the same letter to the Colossians, "Here there can be neither Greek nor Jew, circumcised or uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." That is what we need.

The mystery of God's purpose for the human race has been solved in theory and creed, but it has yet to be applied. The solution is Christ enthroned in the lives and affairs of men. We must begin individually by accepting the Lord Jesus Christ as our personal Saviour, but must not stop there. We must go on and apply the gospel of Christ in our homes, churches, communities, nation and world. With the Apostle Paul let us proclaim "Christ in you as the hope of glory . . . warning every man, and teaching every man in all wisdom, that we may present every man mature in Christ. For this I toil, striving with all the energy which He mightily inspires within me."

Bonnie Braes to Emerald Isle

From the Editorial Travel Journal

Scottish Quakers are members of London Yearly Meeting but Scotland is not England and don't you forget it—when in Scotland! The Scots will acknowledge that they are "British" but never "English." Friends, watch the writing of credentials when preparing minutes of service for the British Isles. There is only peace and fellowship in the ranks of London Yearly Meeting, but the Scots are Scots, and that's that!

IN THE MEETINGS

It was several hours ride by train from London to Glasgow where the Lauries (relatives of Annie?) met me and Betty Emlen as visiting American Friends. Friends from Edinburgh and other Meetings were present in the Meetinghouse for "Edinburgh Monthly Meeting of Friends." The inevitable "tea" to be found everywhere in Britain was the fellowship—almost the sacramental meal, by which we began to find one another. With a report from Betty Emlen on her work with Spanish refugees in France and mine on Europe, the Meeting settled into that worship-business frame of mind that should characterize the genuine Quaker business meeting. Out of it came a letter to the British Government requesting them not to increase Christmas rations for the British so long as people on the Continent were hungry. All this by people who themselves know the severe discipline of monotonous meals! America has no rationing—remember?

The trip across Scotland was taken after night from Glasgow to Edinburgh where I met with their Meeting for Worship on Sunday morning. Friends of Europe have often secured ordinary buildings, residence or business, for their meeting places and activities. In Edinburgh we gathered in a clean, inviting upper room on a cold, drizzling day to find that inner warmth that comes when spirit touches spirit.

THROUGH THE HILLS

After dinner with the William Marwicks, I was taken by auto across country, by Frank Gibbons, to Hawick in the border lands. The bonnie braes of Scotland, carpeted with the brown bracken interspersed by heather and patches of dark green gorse, lay in folding hills on every side. Winding among the hills (braes), following an occasional stream, passing through the tweed-mill villages, we came at last in the gloaming to the "border lands." This is the land that has given the world its tweeds and cheviots so named from the River Tweed and the Cheviot Hills.

Here the Editor's forebears with their cattle-rustling forays first found their none too creditable historical beginnings. Ye editor could hardly be expected to by-pass his ancestral "Canaan." Cattle rustling? (It doesn't sound like the conquest of Canaan—or does it?) Thieving had a "patriotic" slant to it in a day when men were responsible only to their own clans (as were the Israelites also). To rob English farms was a Scottish "duty."

On the streets of Hawick it was a joy to ask questions and hear the delightful trill of Scottish "R's." As the Sabbath neared its close I asked for a church service. Worshiping with the Church of Scotland (Presbyterian) ended a Sabbath day's experiences. In a local hotel I fell to sleep with a book of Scottish verse. In it I saw again the hills in the lines by Will H. Ogilvie.

High above the Highland glen
Flamed and burned the purple
heather—

Colors never mixed of men,
Tints no painter put together;
And I guessed that, where I trod,
Quaffing his Olympian fill,
Rudely had some reeling God
Spilt his wine-cup on the hill.

So ended the day "by yon bonnie braes."

The time spent in Scotland was on one of my most hurried excursions. It is a tantalizing experience to dash in and out of a land whose lore and songs have stirred the hearts of so many American persons and audiences. I thought of our Friend, Edgar Williams, who "wants to see Scotland," and has written a small book on his dream.

As the train wound among the hills on its way southward, I looked back over the braes with genuine regret as if it were a "Holy Land" which I had glimpsed, but not seen. Some day I too want to see Scotland.

ACROSS THE IRISH SEA

Shannon on the West Coast of Ireland is less than two hours from London. The Irish Free State, commonly known as Eire, was celebrating its twenty-fifth birthday of independence. A quarter of a century is not enough time to erase the emotional tones that attend a conflict such as was the fight for independence.

The spirit of Friends has always transcended that conflict. While it was going on, a deputation of Friends from England visited in Ireland expressing their concern for the people and problems involved. The ties of love and fellowship between London and Dublin

Yearly Meetings have always been maintained in the deeper spirit which always characterizes both groups of Friends. They are one in the family of Friends in the British Isles. Northern Ireland still belongs to the British empire while the Friends of Ireland, both North and South, belong to Dublin Yearly Meeting.

Near Shannon airport is the town of Limerick where a few Friends live and where they conduct a meeting for worship. In the home of Ernest Bennis and his daughter Emelie I found hospitality and a circle of fellowship and discussion with local Friends. It was a privilege, in which I revelled, to begin understanding Irish Friends and their views.

As we walked the next morning at an early hour down the dark streets of Limerick, toward the railway station, we met the faithful Catholics going to mass. The church bell nearby was calling them. Some of them go to mass every day of the week, an example of the devotion which the church receives from this land which is more than ninety per cent Catholic.

BEGINNING AT CENTER

Dublin is the center and the central strength of Irish Friends. At this capitot of Eire and of Dublin Yearly Meeting I received my initial experience in a schedule that would take me to a dozen meetings of Friends, from North to South.

American Friends who attended the Five Years Meeting sessions in 1927 at Richmond, Indiana, will remember William Wigham, Edwin Jacob and Louise Jacob, the Irish fraternal delegates. I was entertained in the home of William Wigham and his children, Geoffrey and Molly. When Irish eyes are smiling, as they generally are in the Wigham home, a guest is in for a joyful time. Sitting around the turf ("peat" to Americans) fire we lifted the curtains of memory and reviewed persons and places in America and elsewhere among the Quakers of earth. We indulged in the rare Irish humor of which my hosts had an abundance. It was jolly good fun at the Wighams.

After a Sunday morning meeting for worship we took to the road by auto, circled the seaside, followed the hill trails and came to the home of James Douglas, Quaker and Senator in the legislative body of the Irish Free State. He gave a devoted support to the beginnings and the development of independent Eire. The evening was alive with "off the record" discussions of world affairs, such as a fireside conversation always invites. It is no small opportunity to hear this Quaker Senator bring out political views for an evening. His friends in America will be

glad to know that after an extended illness he is improving.

THE LURE AND LORE

On a sunny day a friend called for me in his auto and we motored over long winding miles to Northern Ireland. Note the name of this friend. He is Joseph Bevan Braithwaite Lamb. With such a name is it possible that this friend is also a Friend! Indeed, he is, and a good one. Along the way Bevan Lamb educated me not only in the ways of the Irish, but also in the Quaker approach to labor problems. Forthwith I gave him an introduction to Bernard Waring, the latter in absentia. A strike by Irish sugar workers was then going on. As a manufacturer of fruit products, but chiefly as a Quaker with Christian concern he was interested in understanding and working with labor. He and Victor Bewley are Quaker cells in Ireland for a Christian social order.

As we drove through the bare, green hills he pointed out County Londonderry in the distance and we picked up the "Londonderry Air" and sang it together. As in England and Scotland the heather, gorse and bracken reflected the deep, rich colors which give autumn its dignity. Old ninth century towers and ancient Gaelic crosses along the road claimed our inspection and speculation.

The stories of Irish life which he told were illustrated mile by mile as we passed the homes with their thatched roofs and as we met the peasants and their carts. At last here was Portadown and the Friends Meetinghouse, evidence that we had arrived in the country which is both Ireland and Britain and "surely, me lad, as fine a country as God ever made."

(Concluded in next issue)

APPEAL FROM THE QUAKERS

An Editorial from the New York Times

Devastated Europe, locked in the worst winter of fifty years, is suffering hardships beyond the conception of abundant America. Through the waste and ruin of a continent, hunger, misery and despair are spreading steadily. Meanwhile the sources of relief which kept at least some hope alive are drying up. UNRRA, the international relief organization, is winding up its work. Many of our private agencies for relief in Europe have disbanded. Others, still devotedly at work, are hampered and disheartened by the general confusion. America's effort to meet this crisis, so generous at first, has become slow and uncertain.

Into this darkening picture the American Friends Service Committee, appealing for a modest \$8,000,000 to

help carry on its charitable enterprises abroad, is attempting to let in the light. With characteristic broad-mindedness, the appeal of these Quakers is made not for their own group alone but for all agencies, governmental and private alike, organized to ease the hunger of a desolate world. It is an effort to rouse the traditionally generous spirit of our people, willing enough to respond to desperate need if they knew how and where to do it.

It is hard for many Americans, well fed and comfortably housed, to see this problem in realistic human terms. They are inclined to leave it to the Government. Whole populations facing hunger and cold seem almost beyond individual help. Yet if we knew that 500,000 children in Poland alone began this terrible winter without shoes, if we could look into the bombed-out homes of Berlin on the aged doomed to freeze, if we could witness the joy a few tons of food or clothing bring to the shivering Viennese, there is not one of us who would not try to help. It is to this spirit of human brotherhood, this instinctive response to human suffering, that the American Friends make their eloquent appeal. They have dedicated themselves to a high ministry. Until millions of other Americans join their crusade there will be no peace in the world.

SUNDAY SCHOOL LESSON

(Continued from page 122)

nations were eating at the vitals of Israel's own national life.

Will our congressmen take seriously the proposal to place the F.B.I. under the direction of the President? In the midst of the present hysteria of witch hunting, what more would be needed for a full-fledged Gestapo prying into every man's private life, from whose accusations there would be no appeal. Yet is there any other method by which a totalitarian state can sustain itself?

Are the people of the United States aware of the drift toward the appointment of professional military men to high positions in government? Their whole training presupposes that final authority should be at the top. It is a sorry day for the democratic way of life when our major defense against subversive influences at home and abroad rests upon the use of coercive methods.

All of David's generosity to Saul when he might have taken his life, his abiding friendship for Jonathan and his mercy for Mephibosheth, along with his apparent devotion to God could not turn back the fearful consequences of his years of blood letting.

Good people can do much to guide the thinking of our congressmen by letters and interviews.

Questions:

1. What lessons can we learn for the present day from David's reign?
2. If David was a man after God's own heart, how could he go so far astray?

P. M. T.

FELLOWSHIP COUNCIL AND YOUTH SECTION TO MEET

The American Friends Fellowship Council and its youth section, the American Young Friends Fellowship, will hold a week-end conference at the Friends Memorial Church, Adams and Cherry Streets, Muncie, Indiana, April 11-13. This will be an area meeting of the Fellowship Council with local Friends, and the Annual Meeting of the American Young Friends Fellowship. "Quaker Belief and Action in the World Today" will be the theme of the conference sessions of the Young Friends Fellowship.

Cuthbert Wigham, for many years chairman of the Friends' Service Council, London, England, will speak on Saturday evening, April 12. He has been visiting Friends in Jamaica and hopes to spend some time with Friends in Indiana and Iowa before returning to England in June.

The Friends World Committee, American Section, will share in the joint session on Sunday afternoon. Errol T. Elliott, a member of the Friends World Committee, who visited among Friends in England and Europe, will speak at this final session. Friends are cordially invited to attend. Hospitality for those coming from a distance is being provided by Muncie Friends. Those desiring such hospitality should communicate with Robert M. Jones, minister, Friends Memorial Church, 416 West Adams Street, Muncie, Indiana.

QUAKER HILL HOSPITALITY

The following Friends and others from abroad, all from England, will enjoy the hospitality of Quaker Hill in the months immediately ahead: Gerald and Gwendolen Littleboy of Saffron-Walden School; Cuthbert Wigham, formerly chairman of the Friends Service Council; Seaton Burridge and wife of Cardiff, Wales; Sydney Russell and John Roberts, associated with Muriel Lester in the Kingsley Hall work of East End London; and finally Stephen and Alice Thorne and their children, Patricia and Michael. Stephen Thorne is Recording Clerk for London Yearly Meeting.

Conferences and committees are growing into the life patterns of Quaker Hill, which in turn becomes a vital center for Quaker life and action. Some local community life also finds hospitality there.

LITERATURE IN REVIEW

ONE WORLD OR NONE

Articles by Seventeen Leading Atomic Scientists and Others.

79 pages, McGraw-Hill, Price \$1.00

There is only one answer to the atomic bomb, say the scientists—*There must be no more war.*

Scientists are trained to think straight, to draw sound conclusions, and to state them clearly and concisely in the face, if need be, of popular misconceptions and prejudices. Here five Nobel Prize winners in Physics and Chemistry—Bohr, Compton, Einstein, Langmuir, and Urey—and other equally capable and noted scientists do just that in presenting a brilliant "report to the public on the full meaning of the atomic bomb."

The "full meaning" adds up to a question of life or death, of survival, for civilization and mankind. The extreme urgency of getting rid of war now has never been better expressed. Dr. Arthur Compton says "Catastrophe lies ahead if war is not eliminated." Dr. Philip Morrison, investigator at Hiroshima, presents the heart-sickening record of death and destruction there, and transfers it to New York City with frightening results. Dr. J. R. Oppenheimer and General H. H. Arnold describe the vast destructiveness and great efficiency of the new weapon. Dr. Louis Ridenour, radar expert with General Spaatz, reports that there is no defense against the atomic bomb. Dr. E. U. Condon, head of the Bureau of Standards, indicates that it is impossible to detect hidden atomic bombs, and forecasts vast destruction from bombs planted by saboteurs and spies.

There is no basic secret, say Drs. Frederick Seitz and Hans Bethe. "Any one of several determined foreign nations could" make bombs "in a period of about five years." Nor can we depend on fear of reprisal to keep nations from starting an atomic war. Dr. Irving Langmuir agrees, showing how an atomic arms race would almost certainly lead to war. Such a race also probably would replace American freedom with dictatorship, even before the atomic war came, says Dr. Harold Urey.

The danger is well, but conservatively, portrayed in this book. The solution is discussed less adequately, probably chiefly because the answers lie largely in the field of political, not physical science. All the scientists agree, however, that international control of atomic energy must be provided. Einstein

proposes world government, bringing the relations of nations under law. Walter Lippmann contributes the most brilliant analysis of the problem of enforcement of international agreements that I have ever seen. He completely demolishes the idea of collective security through enforcement against nations by war.

Since this book is an excellent presentation of the dreadful atomic danger facing humanity, it is required reading for anyone wishing to understand the urgency of peace. It should be supplemented by other books and pamphlets dealing more adequately with the solution, however, particularly *The Anatomy of Peace*, by Emery Reves, Harpers, \$2.00; *How to Think About War and Peace*, by Mortimer Adler, Simon and Schuster, \$2.50; and *The Balance of Power*, by E. V. Gulick, Pacifist Research Bureau, Philadelphia, twenty-five cents.

SAMUEL R. LEVERING

Correspondence

From Our Readers

ARE WE CONSISTENT?

Editor, THE AMERICAN FRIEND:

While casually glancing through the January 23 issue of your magazine in a friend's home a few weeks ago, my eyes caught upon the article, "Caution to the Conscientious" by Robert Blood, Jr. My husband and I are conscientious objectors, were in CPS for three and a half years, and this article was seemingly written for us, as well as for the great majority of our CO friends. What a simple, direct way of expressing that which many of us have overlooked or have been ashamed to face clearly.

We have all conscientiously tried to avoid the current popular hatred for the Germans, Japanese and Russians—don't generalize, don't indict a whole people, race, class—but how easy to swing too far the other way to hate the English because of India, the industrialists because of labor disputes, the militarists . . . well. Just because they are militarists.

We have talked sincerely, but oh so glibly, of universal love and tolerance but how we have resented the patronizing doctor in the mental hospital, or hated right back at our employer who showed his patriotism by befriending every homeless little dollar he could uncover. Let's not forget our hatred for one another in our little flock . . . the strait-laced Fundamentalist or was it the cynical radical . . . the minority again. The story of the Modern Pharisee is an eye-opener.

I wish every Pacifist might read this article, those of us who are a little smug and self-righteous. May it hit them where it hit us . . . right where it hurts most . . . in the conscience.

MRS. GUNNAR PETERSON

Tolland County YMCA
Rockville, Connecticut

HAVE YOU READ "PRAYER" BY LAUBACH?

Editor, THE AMERICAN FRIEND:

In my younger days, when sorrows seemed to be piling up for me, having a real faith in God, I began to realize that no service is more telling and far-reaching than real prayer and intercession. In more recent years that conviction has become a proven fact to me. Besides reaching the ends of the earth in our intercession for others and really influencing them toward God, prayer for all melts any ill-will or race prejudice, even bitterness towards those who are trying to do us harm, just as surely as the warm rays of the sun melts the ice in springtime.

While compelled to be in bed for two weeks recently, a friend handed me Laubach's recent small book on *Prayer, The Greatest Power in The World*. I read it through slowly twice, and I have never been more stirred as to the possibilities we Christians have of moving the peoples of the whole world toward God, not only by our preaching, teaching, and living, but also by intercession to God for them through Christ. By prayer we can reach and touch heads of governments, leaders of movements, those who cause trouble and divisions in denominations, and agitators of trouble between races and religions, even in far away places. Such praying is sure to bring about peace between individuals, church groups and nations far more quickly and more efficiently than propaganda or legislation. You can't pray long for a people and be intolerant towards them, for your bias will fade away and you will love them, no matter if they have mistreated you.

I wish every Friends' group in America, in fact in all countries, would get copies of this book and make a real study of it on prayer meeting nights or even Sunday nights. Even though you may find some part of the book with which you do not entirely agree, study it through as individuals and groups, and I truly believe by following faithfully its teachings, all Quakerdom could be revolutionized and finally good relationship among the peoples of the earth could be advanced.

Pastors, get a copy from Friends Book and Supply House, Richmond, Indiana, if you do not already have one, at \$1.25.

ALTA H. HOYT

FROM LONDON MEETING FOR SUFFERINGS

To Yearly Meetings of Friends in Other Countries:

The following statement was accepted by Meeting for Sufferings this month, (February) and has been presented to the British Government.

The Meeting desired that a copy should be sent to you for your information, in the hope that you might consider taking similar action with regard to your own Government.

If your Meeting feels able to take action, or if action on similar lines has already been taken or is proposed, the Meeting for Sufferings will be glad to be informed.

STEPHEN J. THORNE

SETTLEMENT WITH GERMANY TERMS AND CONDITIONS

"As discussion of the terms and conditions of settlement with Germany begins, and as the Moscow Conference approaches, it is the duty of Christians to formulate in accordance with their faith the principles that shall guide its provisions.

"We recognise that amongst the nations concerned in framing or influencing the Peace Treaty, many have suffered unforgettable injuries at the hands of Germany, and will approach the Conference with a depth of feeling born of tribulation. Lasting peace and international friendship cannot be achieved unless all participant governments and peoples, including Germany, approach the making of peace in a spirit of repentance and mutual forgiveness.

"Britain must give a bold lead in the attempt to rise above the bitterness, the demand for indemnity and territory, the desire for security through superiority of military and industrial power which are the legacy of the troubled history of modern Europe. Rather should we see in the making of a peace settlement with Germany an opportunity to rebuild Europe on newer and surer principles, principles enshrined in the Atlantic Charter to which the victorious nations have given their adherence. There will be no lasting peace with German people to whom are denied the four freedoms and the opportunity to develop their resources and gifts to the full. To develop these resources as a communal, international enterprise so that they can contribute to the rebuilding of Europe and yet never serve to re-arm a Germany bent on revenge, is at one stroke to solve the two problems of economic recovery and political security and at the same time to point the way towards a world-wide economic commonwealth. To destroy the indus-

trial resources of Germany through either fear or greed is to deny to the peoples of Europe the opportunity to rebuild their broken countries and to deprive the German people of the opportunity to develop their gifts in the service of their country and of Europe. Along this road lies neither freedom from want nor freedom from fear.

"By turning our backs on the embittered past and boldly building on surer foundations, the relationships of Germany to the other nations of Europe can be restored, and Germany herself brought back to ways of cooperation and peaceful progress."

THE DEVOTIONAL LIFE

EXCERPTS FROM "THE CONSOLATION OF PHILOSOPHY" BY BOETHIUS

Never call we that man rich who is ever trembling in haste and groaning for what he thinks he lacks.

* * * *

Money comes valuable to its possessor when, by being scattered, it is transferred to others and ceases to be possessed.

* * * *

The riches which were thought to make a man all sufficient for himself do really put him in need of other people's help.

* * * *

From like beginning rise all men on earth, for there is one Father of all things; one is the guide of everything. 'Tis He who gave the sun his rays, and horns unto the moon. 'Tis He who set mankind on earth, and in the heavens the stars. He put within our bodies spirits which were born in heaven. And thus a highborn race has He set forth in man. Why do ye men rail on your forefathers? If ye look to your beginning and your author, which is God, is any man degenerate or base but he who by his own vices cherishes base things and leaves that beginning which was his?

* * * *

"God is ever the constant foreknowing overseer, and the ever-present eternity of His sight moves in harmony with the future nature of our actions, as it dispenses rewards to the good, and punishments to the bad. Hopes are not vainly put in God, nor prayers in vain offered: if these are right, they cannot but be answered. Turn therefore from vice: ensue virtue: raise your soul to upright hopes: send up on high your prayers from this earth. If you would be honest, great is the necessity en-

joined upon your goodness, since all you do is done before the eyes of an all-seeing Judge."

* * * *

"Oh happy race of mortals if your hearts are ruled as is the universe, by Love."

Selected by JOHN EDGAR NICHOLSON

IN MEMORIAM

Anna Braithwaite Thomas, who passed away at her home in Baltimore, Maryland, February 10, was born ninety-three years ago in London. Her father, J. Bevan Braithwaite, was a well-known minister and leading law solicitor besides being an authority on church history and Christian doctrine. In his family of two sons and six daughters, the children were mostly educated by well-selected private tutors, but also, drew much inspiration from listening to countless scholars, missionaries, and traveling ministers who came as guests to the large house, making the children familiar with spoken French and German.

In 1878, she married the young physician, Richard H. Thomas, sharing his life while he "walked the hospitals" in Vienna. Dr. and Anna Thomas made their home in Baltimore until his death in 1905, but were often away, traveling in the service of the gospel over many Yearly Meetings in America, England, and on the Continent of Europe. They took an active interest in the movements which led to the setting up of the Five Years Meeting, and Anna Thomas attended almost every session when she was in America.

During the First World War she was a leader in the work at St. Stephens House where most of the English work for innocent aliens was centered, and after the war went to Vienna as head of middle-class relief work.

She combined with an earnest, deep, thoughtful spirit in her frequent preaching, a brave, loving, yet humorous and whimsical outlook on life, brightened by her considerable ability as a water color artist.

She wrote a history of Baltimore Yearly Meeting; a historical novel, *Nancy Lloyd*; and *The Quaker Seekers of Wales*, besides sharing in the writing of other books. For some years she and her husband edited the *Messenger of Peace*.

Her deep Christian faith carried her into many strange and interesting experiences, both as visitor in prisons, and in the slums of Baltimore and other cities. Her wise counsel and sunny spirit made her home a center which will be much missed. Services were held at Homewood Friends meetinghouse on February 12.

For Younger Young Friends

HOW IT FEELS TO BE HUNGRY

Look at the globe today, and think of the people who live in the countries which appear as pink, green, and yellow patches on the round surface. Think, too, of which areas contain the most people. Among them are many countries of Europe and several of Eastern Asia. Although the people of Europe and those of Eastern Asia live far apart, and have different customs and languages, they have one thing in common. It is not hard to guess what it is if you read your newspapers. In nearly all large centers of population in the world, except those of the Americas, the people are, just at this moment, very hungry.

What does it feel like to be hungry? Fortunately, most of us here in America do not know. A year ago I too did not know, but I had a chance to learn. I was in a group of thirty-four men who volunteered to help the doctors at the University of Minnesota find out what really happens when you cannot get enough to eat. For six months we were fed only half as much food as we normally eat. As we lost weight and grew weaker, the doctors tested us to see how fast our hearts beat, how far we could run before our legs gave out, and how many problems in multiplication we could do in two minutes. These were but a few of the many ways of learning just what starvation does to the human body and mind. The results have helped the government and other agencies make the best use of the food they are sending to starving people abroad.

There is a big difference between being starved and merely having a good appetite after a day of vigorous outdoor games. A starved person has little interest in anything except food. He has a hard time reading a book. Being starved is like becoming very, very old all of a sudden, or like the first day up after having been sick in bed for weeks.

HOWARD T. LUTZ

A KISS FROM THE MAYOR!

Clarence Pickett, representing Friends, was the recipient from his honor, the mayor of Boys Town in Italy. Here is the letter.

"I am a boy of the Boys Town and for some months I have been the mayor of the village. I am fifteen years old. I have been asked to send you greetings and to thank you on behalf of all the poor boys of Italy and all my com-

panions at the village for all the good you have done in Italy and particularly for our poor boys.

"Our village is poor and small, but beautiful because we have made it ourselves, we have been working night and day all during the winter with cold and hunger and niggardliness but now we are happy because we have made our house beautiful and because we have many friends close by and far away who have helped in this good work. In our village there are also a Mr. Merimen Carlo (Carl Merryman) and Mr. Gaetano (Scaranello) who wish us well and who are happy to remain with us and help us. I thank you from all my heart for all you have done for us and are still doing for us and for Italy. Love to all your friends at the committee, please tell all your friends that we wish them well. A big kiss to you and all."

BELIEVE THIS?

It is clear to anyone who even stops to think that in case of a coming war the entire nation would have to take up arms, that therefore millions would be driven toward the enemy with bad, insufficient, or half-finished training. One must nevertheless not forget that the shortage of trained soldiers could easily lead to the beginning of a war, to losing that war.

The army educates them only to be reliable, decent members of the community, men who in the hour of need and danger will feel themselves united in loyalty with the nation; and should fate confront them with the sternest ordeal, will defend the freedom of their people with bravery and honor.

These words above by Hitler sound like current support of Universal Military Training.

CONTRIBUTORS

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A. J. MUSTE—Secretary of the Fellowship of Reconciliation, 2929 Broadway, New York City.

LESLIE and BLANCHE SHAFFER—Secretary, Friends World Committee for Consultation, Friends International Centre, 32, Tavistock Square, London, W. C. 1, England.

LOGAN W. SMITH—Executive Secretary of Indiana Yearly Meeting, R. R. 2, Hagerstown, Indiana.

The New Leviathan

By

DR. PAUL HUTCHINSON

Dr. Hutchinson puts this challenge to the church:

"I believe that the time has come when the church must take with new seriousness its responsibility to act as monitor to the state concerning the requirements of the moral law. Here most of all is the point at which the church needs to recapture its prophetic fire . . . The fire of true prophecy will begin to burn again only when the church awakens to a new realization that it is involved in such a crisis as threatens its whole future. Prophecy arises out of crisis . . . The crisis can be counted on to follow if ever the church tells the state that it must obey the moral law . . ."

THE NEW LEVIATHAN

CHAPTER TITLES

The resurrection of
Thomas Hobbes
The Worship of the
'Moral God'
Leviathan at War
Imperial Leviathan
Leviathan in Peace
Religious Liberty
Moral Law and the Life
of Nations
The Church and Pressure
Politics
Leviathan in the Schools
Leviathan With a Fish-
Hook

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101 South 8th Street, Richmond, Indiana

FOR FRIENDLY ACTION

BEAUTIFYING THE CHURCH GROUNDS

Along with spring house-cleaning there should be a spring cleaning of property through painting, repairing, improving of church or meetinghouse and planting. The following is printed from the "Pastor's Journal," 150 Fifth Avenue, New York. Write them for complete information.

On a crisp autumn morning, a little group of men and women met in front of their church and took stock. A tumble-down shed in one corner, and a yard full of rubbish, cried aloud for attention. The white frame church itself, though in need of fresh paint, had a modest dignity which almost evaporated in these unsightly surroundings. The committee formed itself into a clean-up squad and went to work. By noon the yard was bare. Stopping for lunch and for breath, one woman exclaimed,

"If we only had some money for shrubs and flowers!"

"Let's get what we need from the woods and swamp," one of the men suggested.

"Why, there's nothing that we could use!"

SHRUBS AT HAND

Nevertheless, they went to see. Less than a mile away, they found forty varieties of shrubs used by landscape architects. There was an abundance of material to be had for the taking. Together they worked out a plan for the church grounds, decided what they wanted and where each plant was to be placed, and sent out a call for volunteers.

A few days later a larger delegation of men went out and brought back with them sixteen white cedars, from three to twelve feet tall; one twelve-foot bushy hemlock; one red-stemmed dogwood; one spice bush; six sweet viburnum; eight shrubby cinquefoil; and one nine-foot witch hazel. The market value of this load was estimated at \$167.20. Volunteer laborers dug, transported, and planted in accordance with the plan, and by evening the church grounds were transformed.

That led to other activities. A great maple in front of the church was cut down to allow a better view of the building from the road. An entrance driveway, curving in from the road, and a parking space for automobiles were laid out. At the back of the church a picnic lawn for community

festivals was developed. Fresh paint refurbished the building inside and out. The new beauty of this church center has become an inspiration to the whole community.

INFLUENCE SPREAD

In another town, a one-day holiday resulted in the landscaping of the church and the village hall. Young maple trees were planted so that when mature they would shelter and shade the building. Shrubs brought from the woods were fitted into the picture. The influence of these attractive grounds spread. The Grange undertook a similar program; then the school; finally almost every home yard in or near the village became a part of one of the most pleasing communities in the state.

LIVING CHRISTMAS TREE

Instead of buying and discarding an expensive evergreen every year, some churches are acquiring living Christmas trees. Practically every church property can have such a tree. A conical shaped evergreen, with rich, dark green foliage, one that will grow vigorously, will be found to be best. Place it in the corner of the front lawn, or at the side of the building, but never in the center of the front lawn. At Christmas time it may be decorated with tinsel and lights, drawing attention to the church and adding beauty to the neighborhood.

HOW TO BEGIN

An excellent way to begin would be to have some qualified person present an illustrated lecture on community improvement work in general. The church may be selected by the speaker and the fact pointed out that it might take the lead and establish the example for the community. In some cases it is possible to secure sets of slides relating to this subject and the general subject of home ground improvement work from your State College of Agriculture. These may be used to awaken and stimulate interest.

The work may be undertaken by one of the various church organizations such as the men's class, the young people's organization, the Ladies' Aid

NOTICE TO LOCAL, QUARTERLY AND YEARLY MEETING TREASURERS

The contributions to the United Services for the Fiscal Year can be received until April 5, when the books will be closed. Remember April 5, is the deadline.

which will form the nucleus of your Church Garden Club. This club may be formal or informal in character.

HOW TO ORGANIZE

In some cases a committee may be named that would handle the matter. After the interest is established there should be a permanent committee appointed from members of the club which will carry an activity and be responsible from season to season for the development of the project. The simplest way would be to form a local building and grounds improvement committee. The committee members would serve for at least a year, and it might be wise to have a committee of five whose terms of office would expire so that at least three members of the committee would carry over from the previous year. Through these three, the interest and enthusiasm and ideals would be passed on to the new members.

HOW TO SUCCEED

1. Have a plan.
2. Follow the plan.
3. Consider each plant, not so much as an individual specimen of beauty but as an integral part of the whole effect.

4. Plant and tend with care.

5. Allow for later additions but make them all conform to the original plan.

Text: *Lord I have loved the habitation of thy house, and the place where thine honor dwelleth. Psalm 26:8*

QUAKER CONTRIBUTIONS THROUGH U.N.E.S.C.O.

The most striking of the many UNESCO publications, *The Teacher and the Post-War Child*, by Leonard S. Kenworthy, is itself an example of national generosity. This booklet—the result of international cooperation, especially American, British, Greek, and Polish,—has been attractively published in English by favor of a special grant from the Greek Government, in the hope that other governments will arrange for its distribution—in translation wherever necessary—to the teachers of their own countries. It is practical and inspiring. It considers and tries to answer such questions as: "How can we teach without pencils, blackboards, and books?" "How can we handle over-large classes?" "How can we cope with children who are nervous and irritable, or who seem to take pleasure in destruction?" "How can we find place for children who during the war had to act like adults, and now find the class room irksome?"

Taken from the article, "UNESCO: The Promotion of Peace", by Elizabeth Anthony Dexter. "Christianity and Crisis," Vol. VI, No. 24 (January 20, 1947).

QUAKERDOM . AT . LARGE

The California Yearly Meeting has authorized the purchase of an airplane for the use of its mission in Alaska.

* * * *

The Pacific College* a cappella choir of thirty-five voices is now on a concert tour. The group will give twenty-eight concerts, going as far south on the Pacific Coast as Long Beach, California. Roy P. Clark is the director.

* * * *

The Wilmington College Choir is touring the East, giving concerts at Friends' centers and Meetings. Fifty voices compose the choir which renders sacred and classical programs. It is known as the "Aeolian Choir."

* * * *

Caroline Furbay, daughter of James and Ethel Furbay of the Des Moines, Iowa, Friends' pastorate, has been given the Grinnell Award from Grinnell College. It is given to one senior chosen for an outstanding record of scholarship, character and college leadership.

* * * *

The Rural Life Association sponsored three conferences of one day each, in New Burlington, Fairview, and Wilmington, Ohio, all within the limits of Wilmington Yearly Meeting. The rural church and its community was discussed under several topics.

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Valley Mills Meeting of Western Yearly Meeting planted ten acres of soy beans last year for relief. Others added soy bean contributions, making a total realized from this source of \$1,305. Other Friends have planned gardens and fields this Spring, with relief in view.

* * * *

A film to recruit men for the Christian ministry is one of seven slated for production by the Protestant Film Commission during 1947. It is designed for 16mm distribution to the churches. Themes of other films scheduled for production are evangelism, Christian education, missions and racial prejudice.

* * * *

James Read, who has served for two years with the Friends Committee on National Legislation in Washington, D. C., has resigned to accept the secretaryship of the Foreign Service Section of the American Friends Service Committee. He is a native of Louisville, Kentucky, and holds Ph. D. degrees from both Marburg and Chicago Universities.

* * * *

A Friend, trained in electrical and radio engineering and his wife, who is

a public accountant, wish to settle in a western community of five thousand or less where they may be of service to Friends. They wish to combine this work with some farm living and hope to move to such a community in June or July. Interested persons should write to: The Rural Life Association, Quaker Hill, Richmond, Indiana.

* * * *

Recruiting for summer projects for young people under the American Friends Service Committee is now under way. It is important for volunteers in work of good will to enter these opportunities, and it is estimated that four hundred young people will participate. Interested persons should write Betty Mansfield, American Friends Service Committee, 20 South 12th St., Philadelphia, Pa.

* * * *

Louis and Mary Ruth Jones and their two children have made a trip to Cuba, their travels taking them to Havana, Gibara, and Holguin. At Gibara they saw the Meeting and school which was started by Sylvester and May Jones. Possibly the permanency of the mission work done by Friends in Cuba is indicated by the fact that Louis found his room in their former home to be just as it was a quarter of a century ago, even to the books in the bookcase.

* * * *

A unique conference, or school, for minister's wives and rural women will be held at Grailville—Loveland, Ohio, April 15-18. The general theme for the sessions is "The Family and the Community." With outstanding leaders in rural thinking, they will discuss the farm family in the community and its responsibility at home and in the world. There will be dramatizations and reading of rural poetry. For further information write the Rural Life Association, Quaker Hill, Richmond, Indiana.

* * * *

Pueblo, Colorado, Quarterly Meeting has listed in its bulletin, *Friendly Venture*, the names of Friends, many of them widely known, who have gone into places of leadership from Pueblo Quarterly Meeting. They are: Gorman Doubleday, Stacy Wesner, Harold Smuck, Esther Figgins, Lester and Mary Figgins, Violet Linton, Joe Hodges, Ernest Allen, Roscoe Townsend, Phyllis Hickman, Dwight and Gladys Smith, Harvey West, Ella Ruth Hutson, Claude Tucker, Mabel Tyler Burl and Ella Tappanna. Other names have doubtless been overlooked.

Under the leadership of Lauramoor Friends in Richmond, Indiana, an "Auction for Relief" is to be held on May 10, proceeds for which will be sent through Church World Service to Europe. The Junior Chamber of Commerce of Richmond, the churches of the county, and other agencies are cooperating. The "Auction for Relief" idea is a winning way and it is not new to Richmond. Note in the news of the previous issue of THE AMERICAN FRIEND from Honey Creek, Iowa, a similar project. Interested persons can write Lyle Tatum, New Providence, Iowa, or Ernest Mills, Cambridge City, Indiana.

NEWS OF OUR MEETINGS

East Whittier, California, Friends Meeting was host to the annual Yearly Meeting Christian Endeavor convention, February 21-23. Nearly seven hundred registered for the interesting occasion. The pastor, Harold E. Walker, went by plane on March 3 for a three weeks' visit to the mission stations in Alaska. February 23, was Alaska Day in the Bible School, when an offering of \$430 was taken. Willard O. Trueblood filled the pulpit in the absence of the pastor. On February 9, Boy Scout troops from two country schools attended morning worship in a body.

* * * *

The Friends Meeting at Jamestown, Ohio, is experiencing a very encouraging growth. The attendance in the morning meetings for worship has doubled during recent months. An evening meeting has been started and the attendance is increasing. A recent series of meetings, with F. A. Worth, Baptist minister of Petersburg, Illinois, bringing the messages, resulted in twenty-nine conversions and in eighteen joining the Meeting. Increasing interest has been shown in the mid-week service. Systematic giving has been started with greatly increased income resulting. The pastor's salary has been increased and improvements have been made in the parsonage. Claude James is the pastor.

* * * *

Friends in Collins, New York, were much interested in the following brief item which appeared in the March edition of the *New York Herald Tribune* in the column "One Hundred Years Ago":

"The Society of Friends of Collins, Erie County, sent in 94 bushels of corn and \$23 in money, for the suffering poor in Ireland. This speaks well for Collins."

Friends in Collins are endeavoring to live up to this traditional concern for the needs of others. Last year the local sewing group sent five hundred pounds of new and reconditioned clothing to the American Friends Service Committee for use in Europe. They have sent \$120 for the purchase of food for Germany, and individuals have continued to send food packages. One member of the Meeting made a trip to Poland last summer to help deliver a boat-load of eight hundred head of horses, to be distributed among worthy Polish farmers. We wonder what will be "news" one hundred years from now!

* * * *

Wabash, Indiana, Friends have traded the former parsonage for a new home directly across the street from the church, and have built a new garage. Logan Smith came to Wabash Quarterly Meeting in March for a Spiritual Life Mission. He gave three challenging sermons, bringing enrichment of spirit to the Meeting. He also spent time at White's Institute. On Race Relations Sunday, Rev. Boston of the Wabash A. M. E. church spoke on "Peace, Good Will Toward Men." A general free will offering was presented to him. Two weeks of special pre-Easter services are being held with the pastor, John Compton, bringing the messages, assisted by gospel singers, Harry Ricker and wife, from Peru. It is hoped that this will be a time of deepening experience and consecration.

* * * *

First Friends Meeting of Muscatine, Iowa, observed missionary day on March 2, with a special sermon by Guy Hunting, pastor, in the morning and a program in the evening. Bernell Bower reported on the financial need of the United Services of the Five Years Meeting, the budget of First Friends being \$172.90. Many contributed to the success of the play, "What Owest Thou Thy Lord?", and to the program given in the evening for the purpose of raising the additional amount needed for this Budget. The sum of \$250 was received. The Young Friends of Bloomington Meeting also attended. The Junior Church, under the leadership of Anna Evans, put on a missionary play on February 23, when an offering of \$9 was added to the United Budget. A Quarterly Meeting Peace meeting was held on February 27, when Purnell Benson of the Service Committee spoke to a full house on "Peacetime Conscription." An offering of \$27 was received. A pot-luck supper preceding the meeting was served to sixty persons, Bloomington and First Friends churches being hosts. Bessie Healt of West Branch is chairman of the Quarterly Meeting Peace Committee.

First Friends of Marion, Indiana, held a series of inspirational meetings from January 2 to 5, with Cecil E. Hinshaw of William Penn College speaking each evening and at the Sunday service. A regional peace conference was held there on January 18, the speakers being Ernest Mills, Yearly Meeting peace superintendent, and Harold Chance of the Service Committee, with representatives from Wabash, Fairmount, and Marion Quarterly Meetings present.

Mekhiel Levelvamin, a native of the Ukraine, spoke in Monthly Meeting service in January. He has been preaching and studying in America for several years but plans to return to his native land soon. Dr. B. R. Lakin of the Cadle Tabernacle, Indianapolis, spoke to a meeting on February 6, which was attended by more than four hundred persons. At the March Monthly Meeting, Merle L. Davis, recently returned from Palestine, showed motion pictures which he took in Palestine. Quarterly Meeting was held on March 8, when Paul Shugart, pastor of New Garden Meeting, preached both morning and afternoon. Murray Johnson, pastor, spoke at Whitewater Quarterly Meeting at West Elkton, Ohio, March 1, and at Portland on March 8.

* * * *

The S. O. S. call of THE AMERICAN FRIEND for clothing for the Service Committee was reviewed in the Unadilla, New York, local paper and resulted in the Meeting sending out several boxes of clothing each week. Eighteen men's good overcoats were included. Men and Missions Sunday was observed with a men's choir giving special music and the offering going as an extra missionary gift. February 2 was all-day missions Sunday, at which time a family dinner was held in the community house and a program by the Women's Missionary Society was given in the afternoon when the thank offering boxes were opened. A petition against liquor advertising was signed and a demonstration of "No liquor in the Home" was given in the Sunday School by the superintendent of temperance.

On March 2, youth Sunday was observed with an offering for the school in Cuba being taken. Records were made of the choir, special selections, congregational singing and of the devotional service. These were played at the close of the service. Members of the congregation are sending contributions to C.A.R.E. for food to be sent to a Friends' family in the French Zone for six months, the name having been secured through the Service Committee. Although the Meeting had more than discharged its obligations to the

United Budget, an extra offering was taken for the March 16 fund.

* * * *

Ackworth Quarterly Meeting was held at Middle River Meeting near Carlisle, Iowa, February 15 and 16, with a good attendance. Reports on the spiritual condition were given by representatives from each Monthly Meeting at the Meeting on Ministry and Oversight. Several Friends spoke in tribute to the memory of Martha Harris, former pastor of the Indianola Meeting. The worship service at eleven o'clock, under the leadership of the evangelistic superintendent Edith E. Smith, was a time of general participation by the congregation.

During the business meeting in the afternoon, Everett Davis presented the need for relief work for peoples abroad, and a committee was appointed to work with the Inter-Church Council and the Farm Bureau to plan a campaign for relief in Warren County. Bernard Mott, chairman of the Stewardship Committee, spoke of the necessity for a greater realization of the need of good stewardship. He spoke particularly of the need for an increase in salaries of Pastors. Reports were given from the Junior and Intermediate Quarterly Meetings. On Sunday morning, Glenwood Stanley spoke, challenging the followers of Christ to be always faithful in word and deed. Ruby Willsey presided at the Young People's Meeting on Sunday afternoon. Neil Myers, pastor of Ackworth Meeting, brought a stirring message of warning against the moral and spiritual madness so prevalent in the world today.

HORIZON

More than half a million persons throughout the world were converted to Roman Catholicism during 1946, according to a report by the Sacred Congregation for Propagating the Faith published in the *Attivita Della Santa Sede*, Vatican year book.

* * * *

The Son of Man, believed to be the first Passion Play ever created for a radio network, has been completed by Archibald MacLeish, distinguished American poet and author, for a full hour's performance over the Columbia Broadcasting System, Easter Sunday, April 6 (1:30-2:30 P.M., EST.).

* * * *

The Methodist Church has gained 1,050,899 new members in 40,264 churches as the result of a "year of evangelism" conducted as part of its four-year Crusade for Christ campaign. A report covering a sixteen-month's period showed 567,233 of the new mem-

bers were received on confession of faith and 483,655 by transfer.

* * * *

An "anti-hate" bill, designed to outlaw the Ku Klux Klan, Columbians, and similar groups, was approved by a 93-to-0 vote in the Indiana House of Representatives. The measure had already passed the Senate.

* * * *

Should women be admitted to the pulpits of the Presbyterian Church in the United States as pastors? Presbyteries are now voting on this question, and the returns to date show thirty-six Presbyteries in favor of, and forty-one Presbyteries against, an overture which would permit women to be ordained.

BIRTHS

DOUGLASS—To Merville and Martha Douglass, members of Amboy, Indiana, Monthly Meeting, a son, Elliot Lee, on January 28.

HARTMAN — To Paul I. and Mary Kelsey Hartman, a daughter, Rachel Anna, on March 4, at Greens Fork, Indiana.

KELSEY — To Howard and Delight Kelsey, members of Amboy, Indiana, Monthly Meeting, on October 23, twins, a daughter, Kathy Rae and a son, Keith Alan.

MARRIAGES

MORAN-CARVER—Delores M. Carver, daughter of Mr. and Mrs. Bert Carver, to Charles H. Moran, son of Mr. and Mrs. M. Moran, of Economy, Indiana, at the home of the bride's parents on February 12, with DeElla L. Newlin officiating.

POWELL-MOORE—Barbara Ann Moore to Ronald L. Powell, son of Merle and Bessie Powell, members of Amboy Monthly Meeting at the Amboy, Indiana, Friends church on January 12, with L. F. Ulmer officiating.

DEATHS

BARRETT—Jordan W. Barrett at his home near Neosho, Missouri, on February 27, aged seventy-nine years. He

was the son of Levi and Mary J. Barrett, a native of Indiana, and for many years an active member of Friends. He is survived by a daughter, Doreen of Neosho, Missouri; a son, Glenn, of Wichita, Kansas, and a sister, Olive Hadley of Neosho.

BEARD — Minnie Cooper Beard, at Economy, Indiana, on March 5, aged eighty-one years. She was the wife of J. Seward Beard and their entire married life was spent in Economy. She had been a faithful member of the Friends Meeting, where services were held, with De Ella Newlin in charge.

HEDGES—Emmett C. Hedges on February 27, at Whittier, California, following a brief illness. He was a member of East Whittier Meeting, and was serving as treasurer. He leaves the widow, Cora Burcham Hedges, three daughters and two sons, all resident in California.

LAWRENCE—William E. on February 19, suddenly at Corvallis, Oregon. He was the son of Daniel W. and Elizabeth Windle Lawrence and was born in Lynn, Indiana, in 1883, a birthright Friend. He went west in 1910, being Associate Professor of Plant Ecology at the State College of Oregon. He retained his membership in West Rich-

mond, Indiana, Friends Meeting. Surviving are the widow, Grace Stevenson Lawrence, two sons, William James Lawrence of The Dalles, Oregon, and Robert Windle of Auburn, California; and a sister, Mary W. Lawrence of Richmond, Indiana.

Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper: Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TRowbridge 6883 or TRowbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halstead streetcar—"11th Sacrament," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Harttransit Hall, 55 Elizabeth Street, For information, telephone Hartford 32-0467.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spiller, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone PL 2960.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October

6 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lentis) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Calvin R. Choate, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone Sunset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship First-day at 11 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia Street. Phone 43-467.

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Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

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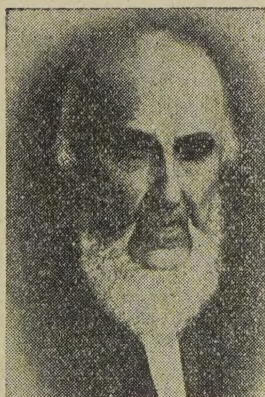
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All expected vacancies for next year were filled on Fourth Month 1st. Friends' applications for the First and Second Classes (9th and 10th grades) received since that time are given precedence on the waiting list.

The Scholarship Committee can still consider applications for reduction in tuition if placed promptly.

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An Emergency Call To Friends

THE spring months, traditionally a time of reborn hope and renewed life, this year are hunger months in many lands. Extreme want, the daily experience of millions in Europe and Asia, breeds fear and hatred where joy and hope should arise as the year moves into the spring.

Material recovery has not occurred in so many areas or to so great a degree as was optimistically anticipated in the early winter. Stock piles everywhere are long since exhausted. In many countries seed grain—the hope of future abundance—has been eaten in the extremity of immediate hunger. The international relief agency, UNRRA, is closing out. It ceased purchasing at the end of 1946, and expects to complete all activity by the middle of the year. No new governmental or intergovernmental agency is ready to take over. Countless men, women and children who somehow have endured the shortages of the war and post-war years, cannot now sustain privations occurring as UNRRA ends and before new agencies function. By the time new governmental machinery is distributing food, many a hungry child may no longer need it.

And in this suffering world, the anguish of spirit and the desire for fellowship are perhaps even greater than the yearning for food.

The American Friends Service Committee sees this situation as a daring challenge and an awesome responsibility. It feels that only the voluntary agencies, already organized and with their workers in the field, can meet the extra burden of mounting needs in the interim between the closing of UNRRA and organization of new governmental aid. The Committee has been concerned to respond adequately to this challenge and responsibility and has drawn its program to match its concern.

The Committee has moved into new geographical areas as political situations permit administering to acute human needs there. An example of this is the work in Hungary where a Quaker team finally was admitted in December after nine months of negotiations. Purchases of food and other supplies have been increased as they became more easily available in this country. Shipments abroad were increased as shipping space opened up.

The Committee has gone forward in the firm faith that Americans—the only people living in material plenty—would respond to these expanded needs with traditional generosity.

At this critical time we feel the need of greater support from non-Friends, but we appeal especially to Friends to strengthen us with their prayers and to give generously that we may all go forward in our shared concern. The Committee already has curtailed purchases of supplies. This means that without additional funds many must be turned away. Children in Poland will walk barefoot in the snow; young tuberculosis patients in Vienna will go without extra, strength-giving food, and struggling apprentices in Budapest will be deprived of their one sustaining daily meal.

We are mindful of Friends' obligations to their local and Yearly Meetings, to the Five Years Meeting, the Friends Committee on National Legislation, the current effort against Peacetime Conscription and of other Friends' concerns. We are mindful, too, of Friends' generous contributions of personnel, time and funds to the work of the Service Committee. But we feel that Friends will want to bear this special burden with us, and we cannot do otherwise than place this extra concern on you and urge your prayerful participation.

HENRY J. CADBURY, *Chairman*

CLARENCE E. PICKETT, *Executive Secretary*

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